

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

GURDON ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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## PULPIT CRITICS.

We have rarely met the human being of adult years, who would voluntarily admit that he was no judge of preaching. Pretended skill in determining the merits of pulpit performances, seems to be an almost universal attribute wherever the custom of preaching prevails; and the advantage of silence imposed upon an audience by custom, appears to be more than counterbalanced by the liberty of speech which usually follows the dismissal. The ill-fated speaker is at once handed over to the tormentors, and by some he is mauled with unmeaning praise, and by others mangled with captious criticism. Whilst our self-constituted judges walk in dense columns from the scene of action, they freely exchange opinions on the whole form, matter and manner, both of the preaching and of the preacher. "At every word his reputation dies," or else he is in danger of suffocation from the spicy plaudits of admiring breath. One considers him tame and prosing, another commends his extraordinary depth and discrimination; by one he is thought not orthodox, and by another admired for his practical pungency. Some are so captivated by his vocal powers, that although

"A thousand beauties in his muse conspire, The voice is all these tuneful fools admire;" whilst others are determined not to be fed with mere sound, and therefore proscribe at once the frothy orator.

It happened to me not long since, to fall in with a multitude of retiring and self-complacent critics, and being concealed by the favour of night, we overheard no little of this twaddle, which is so well represented in the following extracts from the *Spirit and Manners of the Age* for June last, that we are persuaded we shall be indulged with the liberty of transcribing it.—C. Star.

Mr. Morose thinks a sermon which is not brim-full of doctrine, is utterly unworthy of a hearing. In a certain circle, he is considered as the staunch friend, the bold champion, and the infallible judge of orthodoxy. He holds the balance of the sanctuary, in which preachers are all weighed, and if they are to the amount of a scruple found wanting, their doom is instantly passed. He rears his system, and condemns every thing which does not conform to the faultless model. A shipwright being asked how he liked Whitfield, said, "When I go to my parish church, while the parson is preaching, I can build a ship from stem to stern; but while I hear Whitfield, I cannot lay a single plank." Mr. Morose never feels any intense absorbing solicitude, under the ministry of the word, which unfits him for system-building. Should a man arise, with all the gifts and graces of the Apostles united in himself, and give the most vivid representations of death and judgment, heaven and hell, our critic would be all the time applying his line and plummet, to settle the orthodoxy of the sermon. To him the brotherhood listen as to an oracle, and from his sentence there lies no appeal. It is true, Morose has repeatedly met with opponents, but being of a fierce and acrimonious spirit, and prompt to pour out bitter personalities and terrible anathemas, he has driven away all but the little band that yield implicitly to his dogmas.

Mrs. Whining is of a melancholy temperament, and likes no preaching that does not enter deeply into experience. Points of controversy are above her, precepts and rules of morality are below her; she deems scripture expositions tedious and wearisome, monitory warnings harsh and repulsive: it is only when the preacher treats largely of the rise, and fall, and fluctuation of religious feeling, that she is in her own element. Here she can breathe and expatiate freely. It cannot be denied, that by this strain of preaching, her distress is often increased, yet it is some satisfaction to have heard it so accurately described. Her opinion has a considerable weight in the society to which she belongs. It is said that the more deeply and frequently she sighs, while hearing a sermon, the more highly she is known to appreciate the preacher. Nothing so much disgusts her, as the sight of a young man in the pulpit, because she is sure he must be a stranger to experience; if all were of this lady's mind, the present race

of ministers would have no successors.—There are persons who accuse Mrs. Whining of hypocrisy, and declare that all her talk is cant and unintelligible jargon. I am far from entertaining so harsh an opinion of her; nor is any thing farther from my design, than casting reproach on Christian experience. Those hopes, and fears, and inward conflicts, by which the people of God are distinguished from the careless and impenitent world, may occupy a portion of a minister's time in the pulpit, but there is measure in all things. Some good people aggravate their spiritual maladies, as many invalids do their corporeal diseases, by making them too much the subjects of their study and discourse.

Mr. Gay can relish no sermons which want the seasoning of facetiousness. His mental habits form a contrast with those of Mrs. Whining. Quaint sayings, witty turns, and amusing stories, never fail to delight him. He has heard, indeed, such things condemned, as being unsuitable for the pulpit; but sees no reason why the church should not yield as good entertainment as the theatre. In a word, the discourse charms him most, which has the greatest tendency to excite the risible muscles, and furnish hints and pleasant allusions for fire side chat and frivolous small talk. The man in black, who combines the wit of Dr. South with the humour of Daniel Burgess, is the very man to his taste and heart's desire.

While I am speaking of the opinions entertained of preachers, in reference to the manner of their sermons, I will freely confess the subject is too copious for this brief essay. Some would have all doctrine, some all experience, others all crude morality, or all mysticism, without one word bearing on practice. With some of these critics, it is the perfection of preaching to collect and embody the whole substance of the gospel, from the shadows and rites of the Mosaic law. They are so fond of types and hidden meanings, that plain historical facts are deemed of no use, unless turned into figures and allegories. Nor are there wanting those who can brook nothing but the elucidation of the prophecies. They expect ministerial interpreters, to tell them what was revealed in the Isle of Patmos, concerning every political event and public character of the present times, and when, to a fraction, the millennium, or personal reign of Christ on earth will commence.

But there are many pulpit critics, whose attention is almost confined to the language and manner of preachers. I well recollect a pair of these critics in the metropolis, who have been some years dead. Mr. and Mrs. Garnish were haberdashers in the city, and a great part of the time that could be spared from business, was spent either in hearing popular ministers, or in decanting on their talents and qualifications. They were thought by their acquaintance to possess an extraordinary share of scholarship and judgment, and could refer to authorities and cases in point, with great promptness and confidence. Garnish had read Burke on the "Sublime and Beautiful," Blair and Campbell on "Pulpit Eloquence," and Alison on the "Principles of Taste;" and though his wife had not perused these, or any other authors, herself, she had picked up many of their ideas and opinions at second hand, from conversation. These famed haberdasher critics, were both fond of highly finished composition in a sermon. There was, indeed, some diversity in their taste; for while Mr. Garnish professed to admire a nervous, masculine, lofty style of eloquence, his partner preferred elegance, spangled with the flowers of poetry. They were looked to in every select coterie, as the leading characters. This erudite pair long enjoyed a high reputation for critical skill, but I am afraid they never really enjoyed the doctrines and promises of the gospel. They regarded the casket more than the jewel; the polish and arrangement of the dishes, rather than the quality of the food served up in them.

Before I close, I must just mention Luke Lovenoise, my near neighbour, who may truly be said to represent a pretty numerous class. He labours for his daily bread, but can speak with great freedom and confidence concerning the bread of eternal life. A preacher to please him must have stentorian lungs, and herculean limbs, and all strained to the last pitch of exertion. Luke's sensibilities lie deep: he has a set of nerves, which never vibrate without the application of great force. Luke approves none but Boanerges, sons of thunder. It is amusing to hear his homely characteristic sketches of preachers. Few satisfy him, and those who do not, meet with little candour, and no courtesy. One is a blind

guide, another a dry humdrum, or tedious spin-text; this is a man-made-minister, that a false prophet, or flatterer from the town of Fair Speech. But when he hears any one who roars and raves with the violence of a bedlamite broke loose, he is the man for a pulpit; and Luke cares not how many earthen pitchers this Gideon breaks, if the sudden eruption of light and sound do but dazzle, and daunt, and discomfit the Midianites. My neighbour Lovenoise has a tribe, who bow to his dictates:—"with these all learning is utterly cried down, so that the best preachers are such as cannot read, and the ablest divines such as cannot write. They speak much of the spirit, but despise the letter; with them, to be book-learned, as they call it, and to be irreligious, are almost convertible terms." I must, however, forbear to multiply examples, and bring my present speculation to a close. Sound judgment and Christian charity must grant, that the doctrinal, experimental, and practical parts of religion, ought all to be brought forward; but the proportions in which they are mixed, and the ways in which they are applied, will greatly vary from causes too numerous to be here enumerated. There should also be recollected, that language, style, action, and manner in the pulpit, are susceptible of an endless diversity, dependent partly on the talents and character of public teachers, and partly on the circumstances and conditions of those who are taught. Some, like Luther, Knox, and Whitfield, are sons of thunder; while others, like Barnabas, Watts, and Venn, are sons of consolation. Men equally wise, diligent, and faithful, will differ materially, both in their trains of thinking and modes of address."

## THE NECESSITY OF REVELATION.

The complete perfection of our whole nature in the future renovation of body and mind, as it is the peculiar assurance of the Gospel, so was it beyond the conjecture of unaided intelligence. And the means preparatory to this—the atoning sacrifice and the sanctifying Spirit; the medium of pardon and the source of virtue; the reconciliation, the transforming and the purifying element; these are the exclusive discoveries, the strength and essence of the Evangelical Economy.—The moral and permanent perfection of a being like man, depraved, ignorant and mortal, depends on the knowledge and benefit of these, yet these by independent ability he never could have supplied. Hence the necessity of Revelation, to open the prospect and provide the means of that very state for which he is made. Independently of this, he keeps struggling with the mysteries of his own nature; perplexed by appearances, sensibilities, and suggestions, which he can but imperfectly comprehend. Longings after indefinite good; transient glimpses of abstract excellence; combined with the detection of the inanity of pleasure, the vanity of life, the presence and the pressure of evil; all afford, at once, symptoms of a nature invaded and injured, and create a state of feeling for which there is no lasting alleviation, but in a religion which shall be revealed; whose discoveries shall come with authority, and be adapted both to the intellectual demands and the physical and moral condition of the species; whose provisions shall remove guilt and peril; whose laws shall constitute an unalterable standard, and stimulate an invincible ambition, of excellence; whose opulent arrangements shall supply the requisite resources to afflicted and tempted humanity; and above all, whose hope shall realize the whole of this terminating in a degree and kind of attainment, necessary to our happiness, but incompatible with the present limits, the existing laws, and the palpable prostration of our nature. All this is wanted, and all this we have in the Gospel; man can thus alone be perfect—and thus he may be perfect—"in Christ Jesus."

## REFERENCE OF DANIEL VIII. TO THE TURKISH EMPIRE.

Of the famous prophecy of the 2300 years, in the eighth chapter of Daniel, two interpretations have been given; the one referring it, with Sir Isaac and Bishop Newton, to the Papal dominion, or Western Antichrist,—the other, with Faber and Scott, to the Mohammedan power or Eastern Antichrist. The same reasons that satisfied Mr. Scott appearing to me satisfactory, I shall in this paper take for granted that the latter interpretation is correct, and only allude to the illustration which, on this supposition, the prophecy is deriving from recent events. It may be premised, that though the Septuagint has two thousand four hundred days, and copies mentioned by Jerome two thousand two hundred days, yet the authorities are

decidedly in favour of the received version of two thousand three hundred days.

The difficulty has been to date the commencement of this period of 2300 days, which is stated to comprehend the events predicted in the vision. As it opens with the ram that represented the Persian empire standing with its two horns by the river Ulai, and "pushing westward and northward and southward, so that no beast could stand before him," it is evident, that the date must be somewhere between the reign of Cyrus, B. C. 536, and the destruction of the Persian empire and Xerxes by the Grecian hegcat in the year 480 B. C. For up to that latter era the ram pushed successfully westward, northward, and southward: Egypt, Thrace, and Macedon being added to the Persian dominions; and the battle of Marathon an insulated defeat that made so little impression on it, that the extent and renown of the great kingdom appear to have been at their height on the accession of Xerxes. But the battles of Plataea, Salamis, and Mycale inflicted a mortal blow on Persian pre-eminence, from which it never recovered. The emancipation of the Asiatic Greeks was their immediate consequence; and Greek pre-eminence made a matter of palpable notoriety, even if there was no such attestation to it by the Persian king himself, as in the famous, but disputed, peace of Cinon, recorded by Plutarch. Thus, in fixing the date of the commencement of the vision, it seems to me, that independent of other considerations, the most natural time is the year 480 B. C., when butting in the plenitude of its power, the ram received its first great shock from the Grecian hegcat; a shock followed by its total overthrow, when the he-goat had concentrated its force in the horn that was its first king. But in addition to the circumstances, that, independent of other considerations, this era might be fixed on, subsequent history has shown that the commencement of the vision cannot be dated at any other year between it and 536 B. C. For, counting the 2300 years from any other commencement, no event corresponding with the prophetic era has occurred to mark the conclusion of the period. But counting it from 480 B. C., we come to the year 1820 A. D., that very year in which the Turkish or great Mohammedan power may be considered as having received its first mortal blow by the Greek insurrection, and the waters of its mystic Euphrates to have first receded.

The parallelism between the Persian and Turkish powers designated, on this interpretation, at the commencement and conclusion of the vision will suggest itself to every reader.

There appears no necessity for bringing the conclusion of the period of the 2300 years, and that of the 1260 years to exactly the same time. If the destruction of the great Mohammedan power is to be, not instantaneous but gradual, like the gradual drying up of an extensive river, the one may mark the commencement, the other the completion of that destruction. It may also be important to remark, that though the Turkish dominion and the Mohammedan are distinct from each other, yet they are most intimately connected together.

## BE YE WISE AS SERPENTS.

Mrs. A. made a profession of religion in 1826. Mr. A. is not a professor, though he is kind to his wife, affords her every opportunity of attending religious meetings, &c. In return, Mrs. A. is frequently talking of her husband's being "quite hardened and thoughtless." In the presence of both strangers and neighbors, she would say, "O, Mr. A. I wish you would get religion—I wish you would." Now, all this is doubtless true, and he ought to be reminded of it by the wife of his bosom, and in such a manner as to convince him that she prays for him, and feels more than she expresses.—But she has talked to him so much, and in so improper a manner, that I wonder he bears it, when I remember that his "mind is enmity against God." Yet he does bear it, and apparently without irritation; but it is evident that his respect and affection for his wife are gradually diminishing. He has become so accustomed to this "clinking" of the house-bell, that it makes no good impression on him. Once, pious conversation affected him; now, it does not, and he is gradually losing his respect for religion.—His wife, hopefully very pious, but injudicious, is making sad work with him. Wives! take care how you talk to your non-professing husbands. "Be ye wise as serpents." Love religion. Pray much, and choose out acceptable words and seasons. Don't complain, and scold, nor "cast pearls before swine."

Pandect.

## From the Boston Recorder.

### LIBERALITY.

MESSRS. EDITORS.—The following account of Christian liberality I think ought not to be withheld from the public.

One of the deacons of my church, a man of more than seventy years, and who is a revolutionary pensioner, is so deeply interested in the missionary cause, that he is seldom absent from the monthly concert; although he has to sail two miles; and after he reaches the shore, has to walk two miles more, to get to the place of meeting. He expresses his anxiety for the perishing heathen, by his fervent prayer in their behalf; but this is not all; he uniformly contributes two dollars at every monthly meeting; and if prevented, in providence, from attending, at one meeting, he doubles his contribution at the next, and although a poor man, and receiving only ninety six dollars, as a pension from government, he cheerfully bestows one fourth part of the whole to aid the cause of Foreign Missions.

Were all Christians to manifest such a regard for the benighted pagans, the treasury of the Lord would be full to overflowing. When shall such a thing be?

### INTERESTING MISSIONARY MEETING.

Many of our readers will doubtless recollect the Manchester (Eng.) meeting of last year, at which, after the usual collections had been made, a subscription of 1,377l. was raised to supply the deficiency in the receipts of the London Missionary Society. A meeting of the same Society was held the 6th of June last. The collections amounted to about 700l. The meeting was about to close when Mr. George Hadfield, a lawyer of Manchester, rose and said a few words in a manner that indicated that he was not quite assured that what he was about to do would be approved by the meeting. "All knew, and felt, that whatever the words might be which sounded from that pew, they would be accompanied by deeds correspondent," and the indications of satisfaction to see Mr. H. were so general, that he proceeded in a very happy manner to repeat the proposition he had made last year—that, if the meeting would raise 1,000l. towards supplying the deficiency still existing in the Society's funds, he would give 100l. of it. Other individuals immediately followed with their 100l. and 50l. and 25l. each, and many with less sums. After about an hour, the chairman cast up the account, and found that 1,048l. 10s. had been subscribed; which was announced, to the astonishment of Dr. Wardlaw, who said, he ardently wished to see such an excitement in his cool country, and to the unbounded delight of Mr. Ellis, the missionary, who was on the platform.

While the subscriptions were going on, some one proposed that persons should be sent round to receive smaller sums from those who could not afford larger ones, and who might not wish to give their names. "No, no," exclaimed a gentleman who had sent in his name for 100l. "it is the rich who ought to make exertions like these. The poor do, and have done, wonders; their donations are magnificent when compared with their means; ours never have been at all in proportion; their gifts are sacrifices, and in your collections they have been always freely and most largely offered. Let the rich give now; from them even sums like those we have heard of to-might deserve not the name of sacrifice; they are offerings from our abundance."

"Sums," says the Manchester Gazette, "were announced for the wives and children of those who had subscribed; and certainly some of the families were of almost patriarchal size. We thought of Malthus and his theory, but soon forgot him in the recollection of another, who sang in a different strain when he said, 'Children are as arrows in the hand of a mighty man; happy is he that hath his quiver full of them.'"

PINANG.—The following particulars relate to the London Society's Mission, Nov. 21, 1827.—Mr. Beighton had seven Malay Schools, containing 270 scholars, of whom 57 were girls. Mr. Dyer had three Chinese Schools, containing 20 boys each, and Mrs. D. was about to open a Monitorial School for Chinese girls. Mr. B. preached every Sunday to a Malay congregation of about 65 persons.

VIZAGAPATAM.—Rev. John Gordon, one of the London Society's Missionaries at this place died in January last. He had been employed for many years in translating the Bible into the Telougoo language, in which he had proceeded so far that no great difficulty is anticipated in preparing his manuscripts for the press. To some



of them he had himself given his last intended revision.—The schools at this station are spoken of by Messrs. Tyerman and Bennet, as in a very excellent state.

**LONDON TRACT SOCIETY.**—This Society has presented an entire set of its publications, consisting of about ninety bound volumes, to the American Tract Society at New-York.

From the Evangelical Magazine.

#### ON FASHIONABLE PREACHING.

A man whose voice is melodious and striking; whose address is pleasing and gentlemanly; whose manners are refined; whose attention to the established form and ceremony of polite life is unceasing; and who, as a preacher, is "bland and graceful" in his utterance, and accomplished with regard to a number of "little trifling things," which a wise man deems almost undeserving of notice; is often preferred before an individual of extensive learning, of sound and vigorous judgment, of solid and powerful, though not showy understanding, and who considers a multitude of idle and unmeaning forms beneath the dignity of a minister, and quite out of character when viewed in relation to the sacredness, the responsibility, and the ineffable importance, of the ministerial undertaking. "I hate a blind and foolish attention to fashion every where," observed a good man; "but when I perceive it in the pulpit, I find every feeling of honest and manly indignation powerfully and instinctively aroused; there every thing should correspond with the solemnity of divine worship—with the vast magnitude and fearful responsibility of the sacred office." I never see what I may be allowed to designate a fashionable preacher in the pulpit, and displaying a number of "puerile and improper affectations," without inquiring—Is this in character? is it rational? is it expedient? is it conducive to the honour of God? is it at all calculated to win souls? Has the ministry of the Gospel been instituted for such an exhibition of foolery? can such "child's play," be at all pleasing, in the estimation of Him, with whom we have to do? Is not the ministry unspeakably degraded? Are not the inestimably precious souls of men most wantonly and criminally trifled with? These are the inquiries which a wise and good man, who feels solicitous for the advancement of the Divine honour, and for "the regeneration of the world," will immediately propose, and the unequivocal and unhesitating replies are at once anticipated. In the sanctuary of God, every thing should be accordant with the sacredness of divine worship. We want no show; no glitter; no gaudy decorations; no "pomp or circumstance;" no studied effort. Elaborate splendour is quite out of place. Every thing should be beautiful and "majestic in its own simplicity;" and it is peculiarly important, that he who discharges ministerial duties should discover "the simplicity of Christ." All his plans, arrangements, and efforts, should exhibit the simplicity and unaffectedness of his character. He has one object to accomplish, and he will never secure that, unless all his energies be aroused, and all his resources be levied; but if he devote his regard to "the empty and fleeting fashions" of this world, his energies will be crippled, and his resources will be exhausted. He will find it utterly impossible to accomplish any thing with the heart. Besides, it is the uniform and inextinguishable desire of every Christian congregation, to perceive a minister cherishing an unfeigned solicitude to bring sinners to Jesus. But when the people see a fashionable preacher in the pulpit, one who may be appropriately termed a ministerial dandy, and who exhibits most clearly his full approval of "a thousand fashionable follies of the day," they, in a moment question his sincerity, and his qualifications for the work of the ministry. They think they see one, who is singularly unfitted to be a guide, and an example for the benefit of others; and the admonition, or cutting reproof, is instinctively administered—"Physician, heal thyself." A plain man in the pulpit, showing, in every possible way, that he rises above "terrestrial considerations;" that he has been called by God to the work of the ministry; instructed and qualified by Jesus for the discharge of its arduous and momentous duties; concentrating his powers of thought, feeling, and expression, that Christ may be glorified in the salvation of sinners; is the man whom the genuine disciple of the Saviour likes to perceive in "the sacred desk." He does not want to ascertain whether the preacher be the finished gentleman; whether he be attentive to the etiquette of polite life; and be deemed "the accomplished man;" nor does the Christian feel desirous of knowing, in the first place, whether he be a man of classic taste, of discursive fancy, of vigorous and towering intellect: but whether he is emphatically, "the ambassador of Christ;" whether he weep over the mournful condition of a ruined world; and whether to employ an ordinary expression, "he is laying himself out for general usefulness." Put such a man as this in the church, what wonders will he accomplish! what impressions will he be rendered instru-

mental in producing! what an alteration, in the moral and spiritual condition of many, will be effectuated! what an impulse and elevation will be given to the tone of holy and devout feeling! Put such a man in "the field of the world," with twenty mere fashionable preachers, as ignorant and volatile as their efforts are faint and powerless; and while they will be surrounded by a sterile and arid desert, with no "green and sunny spots" to remove the complete dreariness and deformity which every where prevail, he will be encircled by a lovely scene, smiling in all the charms of moral cultivation and beauty; where the sun of righteousness pours a flood of pure and celestial light, and imparts his warm, benign, and inspiring influences.

"Fashion in the pulpit is quite out of place; indeed, it is at once idle and pernicious: there I want to find devotion breathed, and the love of God in Christ commandingly developed, and transcendently exalted."

Granham.

T. W. PASTOR

#### A WORD TO THE ENEMIES OF FOREIGN MISSIONS.

My friend! you read the English language, are you of English origin? Go back, then, in the line of your ancestors, and in less than thirty steps you will come to a poor Pagan, half naked and houseless, in the forests of Britain, bowing the knee to Thor and Woden, and preparing, perhaps, to immolate his child on the altar of his idol. And who is that venerable man standing by his side, with the blessed book in his hand, reflecting the light of heaven upon his darkened mind, and opening to his vision the only way to temporal and eternal blessings. It is a Christian missionary, who has left a far distant home, to save that poor man and his countrymen from the ruin which threatened them. And, blessed be God! his labor was not in vain; and the light which they received, they imparted to their children, and to their children's children, and as it descended, it grew brighter and spread wider, till now Thirty Millions of people rejoice in its beams.

My friend! look around you and count your blessings—your pleasant fire-side and home—the security with which you lie down, and rise up, and go forth to your labor—the thousand conveniences with which art has filled your dwelling: look abroad, over your country, and see her flourishing cities—her peaceful villages—her fields smiling with plenty—her ships gathering the riches of every climate—her institutions of learning and piety—and above all, that noble monument of civil and religious liberty, which is the admiration of the nations—and say, which of all these do you not owe, under God, to that Christian missionary. Oh! then despise not the holy men, who, like him, have gone to carry the word of life to the idolaters of India, of Burmah, of Owyhee, and of our own forests. Despise them not, but speed them on their way, and as you have freely received, freely give of that light to all who sit in darkness and the shadow of death.—*Chr. Almanac for 1829.*

**LIBERIA.**—The Colonial Agent, J. Ashmun, Esq. went on board the brig Doris, March 26th, 1828, escorted by three companies of the military, and when taking leave he delivered a short address, which was truly affecting; never, I suppose, were greater tokens of respect shown by any community on taking leave of their head. Nearly the whole (at least two thirds) of the inhabitants of Monrovia, men, women and children were out on this occasion, and nearly all parted from him with tears, and in my opinion, the hope of his return in a few months alone enabled them to give him up. He is indeed dear to this people, and it will be a joyful day when we are permitted again to see him. He has left a written address, which contains valuable admonitions to Officers, Civil, Military and Religious.—*Colonial Journal.*

#### WORCESTER ASSOCIATION

Held its annual session at the Baptist Meeting House in Templeton, on the 20th and 21st ultimo. The introductory sermon was preached by the Rev. Jonathan Going, from Psalm xxxv. 3. After which the collection for widows was taken, amounting to about \$23.

The Association organized by electing Rev. J. GOING, Moderator.  
"A. FISHER, Jr. Clerk.  
"M. HARRINGTON, Ass't Clerk  
Dea. D. GODDARD, Treasurer.

Brethren Andrews, Samson and Walker, Committee of Arrangements.

The Letters from the Churches were read, showing an increase of 156 by baptism, chiefly in the Churches in Worcester, Sutton, Douglas, and Templeton. The churches are in harmony and peace among themselves and with each other.

In the afternoon of the first day, at the request of the Churches in Harvard and Bellingham, a council was convened for the ordination of brethren Aaron Borbank and Silas Kenney, as Evangelists. Upon examination of the candidates, the council proceeded to ordain as follows:—Ordaining prayer, by the Rev. Elisha Andrews; charge by the Rev. Abisha Samson; Fellowship, by the Rev. A. Fisher and

John Walker; Concluding prayer by Rev. C. C. P. Crosby.  
On the morning of the second day, the Worcester county Baptist Charitable Society, held their annual meeting. Its officers for the ensuing year, are as follows:—

Rev. JOHN WALKER, Secretary.  
"OTIS CONVERS, Treasurer.  
Rev. Messrs. A. Samson, J. Going, A. Fisher, Jr. J. B. Boomer, J. Paine, Executive Committee.

After the anniversary sermon from the Rev. C. C. P. Crosby from Acts xxi. 28; a collection was taken, amounting to \$44 70; and then, after some remarks, from the Rev. Mr. Going, the Society resolved, that they would use every possible exertion to double the amount of their funds for the year to come; and again contributed at the suggestion of Deac. Marble, the further sum of \$27, making \$71 70. The whole amount in cash and clothing paid in at the annual meeting was over \$600.

The Association having closed their usual business, and appointed their next session at the Baptist Meeting House in Sutton, listened to a Discourse from Rev. David Goddard, from these words, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and then sat down with about 300 others, to commemorate the death and sufferings of their common Lord.

The whole session was characterized by harmony and despatch in all their proceedings, and was dismissed with an impressive charge and benediction by the Moderator.

P. S. A Convention was appointed to meet at Worcester, on the 11th of September, to concert measures for establishing a high school for boys in connexion with a course of agricultural instruction. This event we consider highly important.—*Ch. Watchman.*

#### HANCOCK COUNTY, ME.

Extract of a letter to the Editor of the Waterville Intelligencer, dated Bluehill, August 12, 1828.

There has been for several months past a powerful display of divine grace, in the conversion of sinners, in several towns in this county. Since the first of April, 60 persons have been baptized and added to the Baptist church in Brooksville, under the pastoral care of Rev. Amos Allen. Eight or ten more are waiting an opportunity to be buried with Christ in baptism. Twenty six have been baptized in Sedgwick, most of whom have united with the 2d Baptist Church, now under the pastoral care of the Rev. E. Pinkham. There are others in the town who are the hopeful subjects of this revival, but who have not as yet separated themselves from the world by a public profession. In Penobscot, 17 have been baptized. There is also a good work in Mount Desert, the particulars of which, I have not been able to learn. The Rev. Wm. Johnson is now labouring with the Baptist Church in that place.

To the Editor of the Christian Secretary.

DEAR SIR,

If you think the following extract worthy of an insertion in your valuable paper, I may send you a few more numbers on the same subject.

#### EXTRACT.

##### NO. 1.

On the importance of correct sentiments in matters of religion.

By the term religion, we now intend to express that system of doctrines and of duties, which is contained in the Holy Scriptures; it is not of natural, but of revealed religion we are about to speak; of that revelation from God, which is "able to make us wise unto salvation, through faith which is in Christ Jesus."

The first argument or consideration, shall relate to its Divine Author. God is the author of all true religion, whether it be regarded as a system in the Bible, or as a principle in the human heart. Whenever Jehovah speaks to his creatures, it is unquestionably their duty to hear, that they may understand and obey; and as it is utterly impossible that he should communicate any thing to us, that is either trifling in itself, or unimportant for us to know; so it can never be a matter of indifference to him, whether we mistake, or correctly apprehend his meaning. It is true, that we often presume to determine between different parts of divine revelation, as to their supposed relative importance; in this however, we may proceed too far, and indulge an unwarrantable and dangerous freedom: but he who turns from it altogether, and rashly affirms that it is of little or no consequence, whether he understand its meaning or not—whether his opinions respecting it be right or wrong, obviously offers as gross an affront to the character of Jehovah, as it is possible for a creature to do.

Another argument in favour of correct sentiments in matters of religion is, the intrinsic worth and excellence of truth.

On every subject that we esteem worthy of our attention, we think it desirable to possess the truth. To what dangerous enterprises, to what laborious researches will men devote themselves, in order to ascertain the course of a river, the productions of a country, the habits of a people, the properties of a plant, the elements of a substance, the structure of a

language, or the meaning of a word! Every fresh fact discovered in support of their favourite theory, every new secret disclosed by nature to their prying and persevering inquiries, fills them with unspeakable delight.

But can the possession of the truth on any topic be so important to man, as on that which involves his everlasting interest? Surely if error and mistake are to be avoided in these ordinary subjects, which concern the temporal affairs, the present interests, or the mere amusement and convenience of mankind, they are to be especially deprecated in those things which regard the soul, eternity, and God. For what is time to eternity? What are the interests of the life which soon must end, to those of a life that knows no bounds? Is it not affecting, to see men so intent upon the knowledge of things that must perish in the using; so eager to trace the history of a plant, to analyze a grain of sand, a drop of water, or a ray of light; so proud of having ascertained the structure of a reptile, or the habits of an insect; and yet so indifferent to the sublime and awful realities of the "world to come," and their own personal interest in it? Worms, and flies, and straws, have greater charms for them, than the wonders of redemption, or the character of God.

#### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, SEPT. 13, 1828.

The contemplation of the phenomena of nature, is calculated to expand, and enoble the human mind. God is to be seen in all the objects above, beneath, and around us. "Day unto day uttereth speech, and night unto night manifests the wisdom and knowledge of God."

Enlightened and guided by the volume of divine revelation, the pious mind, while it investigates the wonders of creation which are spread out before it, is insensibly led in its contemplations "up from nature, to nature's God." He approaches Him as the fountain of all wisdom, and knowledge, and learns that he has displayed his glory to the view of his intelligent universe, for the purpose of inspiring them with grateful acknowledgments of his beneficence, humbling discoveries of his majesty and power, and a consciousness of his all pervading presence. How just is the sentiment of Dr. Young, "The undevout astronomer is mad." The pious Psalmist felt the force of this sentiment, when he gave utterance to the ecstasy of his soul in the 8th Psalm:

"When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him."

Too long have the bulk of the friends of revelation, contented themselves with walking amid the splendours, and glories of creation, without regarding them as objects worthy their minute and pious investigation.

It is no disparagement of revelation, and of the doctrine of salvation by the cross of Christ, for the disciples of Him who came to bring life and immortality to light by his gospel, to trace his wisdom, power and goodness, in the wise arrangement and adaptation of the elements, the seasons, and the whole structure of nature, to the accommodation and comfort of his creatures. And while the Christian beholds the peerless majesty displayed in the expanse of heaven, and contemplates the unnumbered worlds that revolve through the infinitude of space, and the harmony, and velocity with which they move, and the power which sustains and controls them, well may he exclaim, "Great and marvellous are thy works Lord God Almighty, in wisdom hast thou made them all."

If it constitutes the bliss of "just men made perfect" in heaven, to behold the development of the natural and moral perfections of God; surely those who on earth delight to speak of the glories of his kingdom, and talk of his power, in order to make known to the sons of men his mighty acts, and the terrible majesty of his kingdom, may well begin the investigation here, and thus bring to the aid of their devotion, and service in religion, the science of nature. "The works of the Lord are great, and sought out of all who have pleasure therein." They all bear the impress of the divine perfections, and serve as so many sensible mediums to exalt, and expand our conceptions of "Him who is wonderful in council, and mighty in working."

When the humble believer reflects on the astonishing care, which the Divine author of nature has bestowed on the most inferior animals which inhabit his footstool, and when he beholds the bountiful provision he has made for their support and comfort; how can he doubt that the same Infinite being who has promised "I will never leave nor forsake thee," will fulfil his gracious declaration. It is amidst the superintendence of systems unnumbered, the Infinite mind regards the wants of the meanest creatures of the animal and vegetable creation—if he opens his hand and supplies the wants of every living thing, so that the most minute circumstance receives his providential care, surely no immortal intelligence who trusts in him, shall be lost or forgotten in the immensity of his works. "His

eye is ever over the righteous, and his ear is ever open to their cry."

We have been led to the above reflections, by the perusal of "The Christian Philosopher, by Thomas Dick," a work of much merit. We close with the following extract from the introduction of this work:

"It is, unquestionably both foolish and impious, to overlook or to undervalue any of the modes by which the Divine Being has been pleased to make known his nature and perfections to mankind. Since he has given a display of his 'Eternal Power and Godhead,' in the grand theatre of nature, which forms the subject of scientific investigation, it was surely never intended, and would ill comport with reverence for its adorable Author, that such magnificent displays of his power, wisdom, and beneficence, as the material universe exhibits, should be treated by his intelligent offspring, with indifference or neglect. It becomes us to contemplate with adoring gratitude, every ray of our Creator's glory, whether as emanating from the light of Revelation, or as reflected from the scenery of nature around us, or as descending from those regions where stars unnumbered shine, and planets and comets run their solemn rounds. Instead of contrasting the one department of knowledge with the other, with a view of depreciating the science of nature, our duty is, to derive from both as much information and instruction as they are calculated to afford; to mark the harmony of the revelations they respectively unfold; and to use the revelations of nature for the purpose of confirming, and amplifying, and carrying forward our views of the revelation contained in the Sacred Scriptures.

With regard to the revelation derived from the Sacred Records, it has been imagined by some, that it has little or no reference to the operations of the material system; and that, therefore, the study of the visible works of God, can be of little importance in promoting religious knowledge and holy affections." In the sequel of this volume I shall endeavour to show, that this sentiment is extremely fallacious, and destitute of a foundation. But, in the mean time, although it were taken for granted, it would form no argument against the combination of science with religion. For it ought to be carefully remarked, that Divine Revelation is chiefly intended to instruct us, in the knowledge of those truths which interest us, as subjects of the moral administration of the Governor of the world,—or, in other words, as apostate creatures, and as moral agents. Its grand object is to develop the openings and bearings of the plan of Divine mercy; to counteract those evil propensities and passions which sin has introduced; to inculcate those holy principles and moral laws, which tend to unite mankind in harmony and love; and to produce those amiable tempers and dispositions of mind, which alone can fit us for enjoying happiness either in this world, or in the world to come. For this reason, doubtless, it is, that the moral attributes of Deity are brought more prominently into view in the Sacred Volume, than his natural perfections; and that those special arrangements of his Providence, which regard the moral renovation of our species, are particularly detailed; while the immense extent of his universal kingdom, the existence of other worlds, and their moral economy, are but slightly hinted at, or veiled in obscurity. Of such a Revelation we stood in need; and had it chiefly embraced subjects of a different nature, it would have failed in supplying the remedies requisite, for correcting the disorders which sin has introduced among mankind.—But, surely, it was never intended, even in a religious point of view, that the powers of the human mind, in their contemplations and researches, should be bounded by a range of subjects comprised in that revelation which is purely, or chiefly of a moral nature; since the Almighty has exhibited so magnificent a spectacle in the universe around us, and endued us with faculties adequate to the survey of a considerable portion of its structure, and capable of deducing from it the most noble and sublime results. To walk in the midst of this "wide extended theatre," and to overlook, or to gaze with indifference on those striking marks of Divine Omnipotence and skill, which every where appear, is to overlook the Creator himself, and to contemn the most illustrious displays he has given of his eternal power and glory. That man's religious devotions are much to be suspected, whatever show of piety he may affect, who derives no assistance, in attempting to form some adequate conceptions of the object of his worship, from the sublime discoveries of astronomical science; from those myriads of suns and systems which form but a small portion of the Creator's immense empire! The professing Christian, whose devotional exercises are not invigorated, and whose conceptions of Deity are not expanded by a contemplation of the magnitude and variety of his works, may be considered as equally a stranger to the more elevated strains of piety, and to the noble emotions excited by a perception of the beautiful and the sublime."

#### EDUCATION SOCIETY.

The Board of the Connecticut Baptist Education Society, held its quarterly meeting in this city, on Tuesday, the 2d inst. It is with pleasure we say to the churches, that God is constantly raising up young men, who feel constrained to devote themselves to the gospel ministry. Three were received under the patronage of the Society, who will, Providence permitting, immediately enter upon the course prescribed by the Board; expecting at the same time to improve their gifts for the advancement of Zion, as the Lord shall seem to direct. The Society is about to issue an address to the churches, which, it is hoped, will serve to awaken in them a deep interest in the great object for which the society was formed. A committee was also appointed to devise and execute as far as practicable, means for replenishing the funds: In this object we trust all will be ready to co-operate, that the Society may be able to render assistance to every suitable applicant.

#### DELUGE OF WATERS.

The damage sustained by the late freshet on Connecticut River, and its tributary streams, and on the Farmington Canal, is immense.—The water rose from Thursday, until Sunday noon, when its height was found to be within four feet of the spring flood of



1801. This rise of water in the Connecticut, in the fall season, is without a parallel.

No correct estimate of the loss to individuals, and public bodies, can be ascertained; an immense amount in hay, corn, potatoes, timber, bridges, mills, factories, &c. &c. has been sustained. So rapid was the fall of the rain, and the rise of the Connecticut, that in some instances cattle were swept from the meadows where they were grazing, into the raging billows, and carried down the impetuous torrent.

The culvert across Salmon Brook, on the Farmington Canal, which has been before twice built at a vast expense, is again destroyed, and the canal greatly damaged in other places.—The Hampshire Gazette of the 10th inst. gives a most distressing account of the ravages of the flood in the region of Northampton, Hadley, &c.—Some families have been suddenly stripped of their means of support for the ensuing winter, and many others have suffered severely. The water began to fall at Hartford on Sunday afternoon, and is now gradually retreating within its accustomed banks.

Rev. Wm. Collier, of Boston, Mass. late Editor and proprietor of the "National Philanthropist," has again resumed his former connection with that paper. The paper is soon to be enlarged, and otherwise improved. We trust the Philanthropist will continue to receive a competent share of public patronage.

A Layman, has produced a reply to the principal arguments of Dr. Wood's late vindication of infant baptism. The work is for sale at the Book store of James Loring, 132, and of Lincoln & Edmonds, 59 Washington st. Boston.

Newton Theological Institution.—The Anniversary of this Institution, and examination, took place on the 11th inst. at the Baptist Meeting House in Newton.

The Hartford Baptist Association, will commence its annual session at Amenia, N. York, on the 2d Wednesday in Oct.

### General Intelligence.

"The Litchfield Decision."—Our readers will doubtless recollect that the Court of Errors, some months since, reversed the decision of Judge Peters, who maintains that a man who disbelieves in future rewards and punishments is a competent witness in our courts. A re-hearing has been had. The case came on for trial at the late session of the Superior Court in that county, and the same man being brought forward as a witness, was allowed after a careful examination by Judge Daggett, to testify. A writer in the Post gives the following account of this case.—*New-Haven Chronicle.*

ATWOOD vs WELTON.—This was an action upon the Statute of Usury. It will be recollected that the case came to trial last term of the Superior Court in this County, Peters J. presiding. The plaintiff, upon that occasion, offered Hezekiah Scott as a witness to prove his declaration, to whom the defendant objected, upon the ground that his religious sentiments were such as to render him incompetent. With a view to ascertain the fact, an inquiry was instituted; and Judge Peters found upon investigation, that Mr. Scott believed that all men would be made happy immediately after death. He then decided that Scott was notwithstanding a competent witness. The case having been taken to the court of Errors, upon a motion for a new trial, filed by the defendant, that Court decided that to render a witness competent, he must believe in the existence of a God, the religious obligation of an oath, and a future state of rewards and punishments; thus re-asserting the rule long ago established in the case of Curtis vs. Strong, 4 Day 51—and therefore granted a new trial, as Mr. Scott, according to the finding of Judge Peters, did not possess the latter qualification. The case again came on for trial at the present term of the Superior Court, Daggett J. presiding, when the plaintiff offered Mr. Scott again as a witness, and the defendant took the same exception to his competency; and evidence was offered both for and against the witness and his religious sentiments were thoroughly scrutinized. Judge Daggett, upon full enquiry and careful consideration, came to the result that Mr. S. did believe in a future state of rewards and punishments, and therefore held him competent, and he was accordingly sworn and testified in the case. (In justice to the witness it ought to be stated, that while he admits that he believes in the final salvation of all men, he in the most pointed terms disclaims entertaining the sentiments attributed to him by Judge Peters.) In commenting upon the testimony, Judge Daggett acknowledged the delicacy of the investigation, and admitted the right of the witness and of every other individual in this land of religious freedom to entertain such sentiments upon the subject of religion as he pleased, responsible alone to his God; but remarked that the law imposed upon courts of justice the unpleasant task of going into the enquiry, when the rights of others are concerned, with a view to ascertain whether there exists such a tie upon the conscience of the witness as to make it safe to administer an oath. Judge Daggett also adverted, in strong and emphatic language to the decision of the Court of Errors, and expressed his entire concurrence in the result to which that Court came upon the facts as reported by Judge Peters, and declared that he admitted Mr. S. upon the principles recognized by the Court. In the course of his observations, Judge Daggett also remarked that the presumption was in favour of the witness, and that he should admit him as a matter of course, unless the party objecting could make out his incompetency by satisfactory evidence. It will thus be seen that the majority of the Court, (while they feel every disposition to treat with liberality the religious sentiments of others) cannot entertain (and we trust they never will) those latitudinarian sentiments which would entirely destroy the only security to property, character, liberty and life, AN EFFECTIVE OATH IN A COURT OF JUSTICE.

### DESTRUCTION OF THE STEAM-BOAT SUN.

It will be recollected that in our paper of week before last, we copied an article from the New-York Enquirer, stating that the steam-boat Sun had arrived at this port on Sunday morning, and immediately proceeded with a large party to Coney Island; that we rebuked the Editor of the Enquirer for his remark, "Industry must prosper;" and that we called to these Sabbath-breakers, "Take heed, or we shall probably have to record, before long, some terrible disaster, which will make the ears of those who hear it to tingle." We now invite attention to the following article from the Daily Advertiser of Wednesday last, giving an account of the total destruction of this very boat by fire; and we say again to Sabbath-breakers, "Take heed! He who commanded, 'Remember the Sabbath day, to keep it holy,' has all the elements and all the ministers of vengeance at his control, and can let them loose when he will upon those who obey him not.—N. Y. Obs.

The steam-boat Sun, belonging to Messrs. Mowatts, of this city, was engaged to cruise off Sandy Hook on Monday, the 1st September, for the purpose of towing into port such vessels as might be off the coast, and enable them to arrive previous to 12 o'clock on that night, at which time the remaining sections of the Tariff go into effect. The Sun left the dock at four o'clock A. M., and at eight was off the Floating Light, about 15 miles outside of Sandy Hook. Soon after, spoke the ship Montano, from Havre, and proceeded out to sea in pursuit of the ship George Canning, from Liverpool, which was then in sight. At 11 took her in tow, and continued with her about three hours; the wind was then blowing fresh at S. E. with a heavy sea running. The George Canning proceeded to the city, and the steam-boat again put out to sea. At 2 o'clock, owing to some difficulty with the suction pipe, the fire was all put out; and in consequence of the heavy sea, the large stove chimney pipe fell overboard. Fire was again ignited, and sails were made from the awning; but it was found that the boat was drifting on the breakers on the Long-Island shore. The boat was then to the Eastward of the Floating Light, and every exertion was making to get her back to port.

It was soon discovered the boat was on fire, and an alarm was given that the boat was in flames. All hands repaired forward, and were engaged in throwing over wood. The fire gained rapidly, and soon made its appearance through the deck, port holes, and cabin doors. Signals of distress were hoisted; but the sea run so high that they were not observed by the Revenue Cutter or the pilot-boats, which were in sight. It was discovered that the boat would soon sink or blow up, notwithstanding the exertions of all on board. The boats were let down, and 32 in number got on board, and were towed by the steam-boat; for about twenty minutes she was going rapidly, her engines working, and the boat enveloped in flames. They continued to be towed by the boat, and did not cut from her until it was expected she would blow up, her engine being on the high-pressure principle. They were soon after discovered by Capt. Calhoun, of the Cutter, who immediately came to their assistance, and took them on board at 7 o'clock, just before a violent squall came on, which must have sunk the boats, and all have perished.

The Cutter had to cruise until twelve o'clock, after which they were all brought to the city. The steam-boat pursued her course for about an hour after they left her in flames, with her machinery going until she sunk, in about ten fathoms water. Providentially, the steam-boat did not take the passengers of the George Canning on board, as was contemplated. Had she done so, the boats could not have taken all on board, and there must have been a great destruction of lives. The passengers state that no blame can be attached to the captain, pilot, or crew, as they made every exertion to save the vessel.

Electoral Elections.—The choice of Electors for President and Vice President of the U. States, takes place, as near as we can ascertain, in the respective States, as follows: Maine, N. Hampshire, Massachusetts, Connecticut, New-York, Virginia, Georgia, Illinois, and Missouri, on Monday the 2d of November next; Pennsylvania and Ohio, 31st October; Rhode-Island, 18th Nov.; New-Jersey, 4th and 5th Nov.; Maryland and Kentucky, 19th Nov.; North-Carolina, 13th Nov.; Tennessee, Mississippi, Louisiana, Vermont, Alabama, and Indiana, unknown; Delaware and South-Carolina choose electors by their legislatures.

A woolen manufactory was lately destroyed by fire at Uxbridge, Mass. Loss \$15,000; insurance, Aetna Company, Hartford, \$9,000.

A small woolen manufactory was also destroyed in Milford, Mass. Loss \$5,000; no insurance.

Both supposed to have been occasioned by spontaneous combustion. Have people forgotten how many woolen and cotton manufactories were destroyed by fire during the last war? Were these the effect of spontaneous combustion or of incendiaries.

A powder mill in Westfield, Mass. lately took fire, and was blown up. No lives lost, the workmen having left the mill but a short time previous.

The Baptist Convention of Virginia has earnestly recommended to all the friends of humanity, and especially to every member of their Church to refrain from the use of ardent spirits.—*Visitor & Tel.*

Gen. Theodoros Bailey, Post Master of the City of New-York, died in that city on Saturday last, of an apoplectic fit, aged 70 years. He had been Post Master 25 years, and had previously filled the offices of Representative and Senator in Congress.

The Mercantile Advertiser state that Col. Monroe, late President of the U. States, and Hon. Albert Gallatin, were spoken of to succeed Gen. Bailey.

The Kentucky Argus says, that Judge Robert Trimble, of the U. States, Supreme Court, died on the 25th Aug.

Francis Granger, Esq. declines the Anti-Masonic nomination for Governor of New-York, and accepts that of Lieut. Governor by the administration convention.

The five newspapers that were published by the Methodists before the establishment of the Christian Advocate, are now all discontinued, and the whole patronage of the denomination concentrated for the support of one.

Worthy of Notice.—On Sunday before last a married couple at the advanced age, the husband of 78 and the wife 70, were baptized by Eld. Owen at Maquoit and added to the first Baptist church in Brunswick.

SHORTEST PASSAGE EVER KNOWN.—The Chancellor Livingston, Captain Coggeshall, arrived at Providence, a few days since from New-York, having performed her voyage, exclusive of stops, in fifteen hours and fifty-five minutes. It is probable that the passengers from New-York to Boston were landed at the latter place in short of twenty-one hours from New-York.—*Prov. Jour.*

On Saturday of the week before last, the State Bank of North Carolina at Edenton, took fire from sealing wax; which, after having been used by a candle was thrown into a desk. The fire was extinguished, though not till the books had been badly injured.

His Grace the Archbishop of Canterbury died in London, on the 21st July, in the 76th year of his age.

The celebrated Professor Numeyer, Chancellor of the University of Halle, died on the 7th of July, after a short illness.

A fragment of gold, weighing upwards of 16 pounds, has lately been found in North Carolina. It is now deposited in Philadelphia.

A young gentleman named Bendit X. Bender, son of F. X. Bender, Esq. of Montreal, in leaping from a carriage when at full speed from the fright of the horse, was caught by the wheels and killed. A young man who remained in the carriage received no injury.

The Quebec Gazette says, concerning the crops in that quarter, that the wheat is injured by rust; that the potatoes and turnips have failed, and that the hay turns out light and of poor quality. The rye, corn and oats are good.

A live toad in the stomach.—The kindness of Mr. R. Hampson, surgeon, of this town, has furnished us with the following remarkable account of the existence of that disgusting reptile, a toad, in the stomach of a boy named Butterworth, of Ainsworth, in this vicinity.

The father of the boy (a lad about 15 years of age), waited on Mr. Hampson on Saturday morning, with his son, and described his complaint. He had been much afflicted for three years with a severe gnawing pain in his stomach and left side, which was at times excruciating, and to use the boy's expression, "he was sure there was something varment within him." Mr. Hampson recommended a course of medicine; one dose was administered on Monday, and another on Tuesday; and by the effects of the medicine, a large, full-grown and perfect toad was voided. The boy took it into the house to his astonished parents, when, dragging its legs under its belly, it expired. It has nothing about it distinguishable from the common species of the field toads. The boy was doing extremely well under such circumstances, and has since enjoyed sounder sleep than for two years.—*B. (Eng.) Pa.*

Mr. Editor: Allow me to inform my friends and yours, of the most simple and effectual cure for WARTS of which I have ever heard. Having been troubled with them for about four years, I was advised by a friend to apply the juice of the leaf of the peach tree. A single trial, with the juice of less than a dozen leaves, has entirely rid me of a double handful of these troublesome excrescences, in about six weeks. I had intended to tell how many there were of them; but upon examination, I find they have so completely disappeared, that I cannot now count them.

New-York, July 19, 1828.

The Rothschilds.—It is said the distinguished house of Rothschild consists of five brothers, that they possess an unnumbered capital of 20,000,000 of dollars, and can command forty millions more. During 12 years they have furnished loans and subsidies to the several courts of Europe to the amount of five hundred millions of dollars, besides other money transactions.

GIANT FOREST TREE.—A late London paper gives the following account of the sale of the American Walnut Tree, which was sent by Mr. Scudder of this city.

A large assemblage of respectable company was attracted, on Tuesday, at the exhibition-room in Regent-street, where the celebrated black walnut tree was put up to sale by auction, by Mr. Robins, of Covent Garden. It had been on view several days previously, and had excited a considerable degree of public curiosity. This aged monarch of the American forest grew about five centuries ago at the junction of Silver and Walnut Creek, near Lake Erie. When growing it measured at its base near 36 feet in circumference, and 12 feet in diameter; its height previous to its branches was 80 feet, the entire height 150 feet.—From its being irregularly shaped near the ground, it was sawed about 10 feet from its base, and after being excavated, converted into the bar-room of a tavern, located near the spot where it grew. The part that has been preserved consists of the lower portion of its trunk, nine feet in height. Its exterior presents to the eye the impress of age—is interior is a neat little drawing room. The floor is seven feet in diameter and covered with Brussels medallion carpet; within this room 31 persons have been at one time enclosed, and 15 have sat round its interior circle. On a band that encircles it is inscribed "Oh Lord, how manifold are thy works, in wisdom hast thou made them all! the earth is full of thy riches." About two years since, it was transported to Buffalo, and there for several months occupied as a grocery store; thence it was taken by the canal to Rochester, and converted into a bar-room. In October, 1826, it was forwarded by the canal to Albany, and from Albany to New-York, where it was exhibited in its present state to hundreds of persons. It was put up at £100, and eventually sold for £200 to Mr. Hamlet, the proprietor of the British Diorama, where, it is probable, it will be exhibited.—*N. Y. paper.*

Mr. Robert Burns, at New Berlin, Union county, Penn. advertises, in the papers of that place, that he has discovered mines of silver, copper, lead, and iron, in seventeen different places in Union county. He believes them to be rich, and proposes to form a company for the purpose of working them.

"There were giants in those days."—At the late term of Bladen County Court, (N. C.) we understand that of 7 lawyers present the aggregate height of 5 of them was 31 ft.

8 in. The tallest was 6 ft. 6 1-2 inches; the next 6 ft. 3 1-2 inches; and the last 6 ft. 1-2 inches.—*Fayetteville Observer.*

KENTUCKY.—Gen. Metcalfe is elected Governor of this State.

The Augusta Chronicle of Aug. 23d publishes the following extract of a letter dated: Sullivan's Island, [near Charleston] August 18, 1828.

"In my last, I mentioned that we had two cases of yellow fever, both mortal, but did not apprehend any further progress of the disease—I am, however now constrained to say, that the disease has spread, and is likely to become general throughout the city. So far it has proved fatal in every instance—the Doctors say the type is most malignant."

The rice fields on Cape Fear river, never afforded expectations of such abundant harvest, as at the present time; the fields of corn, throughout New-Hanover and the adjacent counties, in North Carolina, are we understand, equally promising.—*Cape Fear Recorder.*

### WATERVILLE COLLEGE.

The sixth Annual Commencement of Waterville College, in Maine, was held on Wednesday of last week. The Governor and Suite, with many of the distinguished citizens, and public functionaries, were present, and expressed a high degree of satisfaction in the interesting services. The graduating class consisted of 12 young gentlemen, and their performances on this occasion manifested mental discipline, sound judgment, and cultivated taste, scarcely to be expected in an institution yet in its infancy. The degree of A. B. was conferred on 12, and that of A. M. on 5 in regular course, and the honorary degree of A. M. on the Rev. Charles Otis Kimball, of Methuen.

The very favourable location of this institution, on the fertile banks of the Kennebec, to Augusta, the destined capital of the State, and in the very centre of this young but flourishing Republic, has already given it a measure of success, fully equal to the most sanguine expectations of its founders. It has already shared in the munificence of the Legislature, and it is presumed, will not be forgotten hereafter, in the appropriations in which the State has power to be-tow by means of her public lands, on all her literary Institutions. The acknowledged capacity and faithfulness of the instructors, and their strict but truly parental discipline, and the high tone of moral feeling which has as yet been uniformly preserved, together with the economical arrangements, which enable a student to procure board and defray his college bill for 75 dollars per annum, will all have their effect in turning the attention of young men, especially in that immediate vicinity, to that institution. Its accommodations are ample for at least 100—and the number has not yet increased to more than 50 or 60. The Library is very select and valuable, containing about 2000 volumes, carefully and judiciously chosen. The Philosophical apparatus, imported from London, and partly selected by the direction of the Rev. Dr. Prince, of Salem, is one of the most perfect and elegant to be found in the United States.—*Essex Register.*

UNIVERSITY OF PENNSYLVANIA.—Rev. Wm. H. Delancy, of Philadelphia, has been elected Provost and Professor of Moral Philosophy; and the Rev. Edward Rutledge, of Stratford, Conn. Professor of Rhetoric and Belles Lettres.

FRANKLIN COLLEGE, (Athens, Geo.)—Commencement, August 6. Thirty-three young men were admitted to the degree of A. B. and eleven to that of A. M.

AMHERST COLLEGE.—Commencement August 27. On the Sabbath evening previous, an address was delivered by Prof. Hitchcock, before the Society of Inquiry in Amherst College.

On Tuesday, an oration was delivered before the Athenian Society, by Hon. Wm. B. Calhoun, of Springfield, and before the Alexandrian Society by Rev. Mr. Todd, of Groton.

In the evening was the Prize speaking, and an Oratorio.

Forty were admitted to the degree of A. B. and eight to that of A. M. The Honorary degree of Master of Arts was conferred upon Rev. Ambrose Edson, of Brooklyn, Con. and of Doctor of Divinity upon Rev. Thomas Snell of Brookfield.

Smyrna, May 30.—All the information from Greece agrees in saying that the President (D'Istria) has profited very ably, of the fears created by the reported presence of the plague, to make within a few days, an immense stride in the system of passive obedience, which can alone conduct to a regular organization, in the midst of resistance and opposition of every sort. His first stroke of authority has been to adjourn, indefinitely, the National Assembly at Trezene, and his second, the disarming of all the people but the regular soldiers.—The alarm is spoken of as having been purposely raised.

In the night of the 5th of May, a detachment of the regular corps arrived at Egyne, established posts in the streets, and were spread to different points—the isles of Hydra and Spezia were surrounded by an imposing maritime force, and the general disarming of the population was ordered. It was effected in all the villages with astonishment, but without resistance.—The dread of the plague engrossed all minds, the communications were interrupted, and there could be no general interchange of thoughts, or concert in opposition. Discontent was limited to numerous murmurs, but the orders of the president were executed with great promptitude, and we ought to praise the skill with which he has

profited by a fortuitous circumstance to obtain such a result. Other means and under other circumstances, would have caused a violent agitation, and have compromised the new government. The measure shows the nature and extent of his administrative talents, and we may predict that he will cause himself to be obeyed, whatever orders he may issue. It is unhappily too certain he must commence by oppressing in order to free.

Receipts for the Christian Secretary during the past week.

Thos. Pilgrim, 10 50—Levi S. Platt, 4—Joseph Torrey, 2—Job C. Cadworth, 2.

### MARRIED.

In this city, on the 2d inst. by the Rev. Barnas Sears, the Rev. Henry C. Wyer, Pastor of the Baptist Church in Savannah, Geo. to Miss Mary S. Hartstene, of S. Carolina.

In this town, on the 2d inst. by the Rev. Nathan Perkins, Mr. Albert W. Butler to Miss Laura Faxon, daughter of Mr. Ebenezer Faxon.

At Chatham, by the Rev. Mr. Bently, Mr. John Robinson to Miss Wealthy Wright.

At Berlin Mr. Jonah Wilcox 2d, to Miss Celestia Wilcox, daughter of Col. Richard Wilcox.

### OBITUARY.

At Windsor, Col. John F. Watrous, aged 51 years.

At Wethersfield, (Newington Soc.) Riley Blinn, aged 4, and Maria C. Blinn, aged 2 years, son and daughter of Mr. William Blinn.

At Ellington, Mrs. Jemima Grover, relict of Mr. Edmund Grover, aged 100 years, 6 months, and 7 days.

At Philadelphia on the 22d inst. the venerable and distinguished Judge, Richard Peters, of the District Court of the United States for the Eastern District of Pennsylvania.

In New-York, on the 21st inst. David Gels-ton, Esq. in the 85th year of his age, formerly for many years Collector of that port: on the 20th Mr. John Cook Chaplain in the U. S. Navy.

At Salem, on the 19th inst. Mrs. Rebecca Pickering, wife of the Hon. Timothy Pickering, aged 74.

### NOTICE.

The subscribers for the "Baptist Preacher," will recollect that the present number, for September, completes the year. If any wish to discontinue, they will please give seasonable notice. New subscribers may be furnished with numbers from the beginning of the 2d volume, on application at this office.—The present number of the Preacher, contains a Sermon by Rev. Benj. M. Hill, Pastor of the Baptist Church at N. Haven, delivered at the Annual Meeting of the Convention, at Middletown, June 11, 1828. We shall give some extracts from it in a future number of the paper.

### NOTICE.

The Hartford Grammar School, under the enlarged system of instruction will be opened on Monday the 22d inst. The Instructors are desirous of meeting the Parents and Guardians in company with their pupils, before the School commences, for the purpose of classing them and arranging their course of study. They will be at leisure, to attend to their calls, at the new building, on the Friday and Saturday previous, between the hours of 2 and 4 o'clock, P. M. of each day. Applications for admission may be made to Jonathan W. Edwards, Esq. Committee of Trustees.

E. P. BARROWS, Jr. Senior Preceptor. Hartford, Sept. 4.

### NOTICE.

A Conference of the Churches, was appointed to be held at the new Meeting House in Chester parish, on the first Wednesday and Thursday of Oct. next. It is since ascertained, that a number of said church will be under the necessity of being absent on said days, to attend a regimental training in this town, (Chester.) And as the Hartford Association holds its annual session on the second week, it is therefore requested, that said meeting may be held on Wednesday and Thursday of the third week in October.—Delegates from any of our churches will be cordially received. I am happy to state, that the proposed meeting has the cordial approbation of this church; and so far as I have information, there is not a dissenting voice. It is our united request, "Come over and help us." It is to be hoped that our churches will remember, that it is prayer which prevails with God, from whom cometh every good and every perfect gift; and may he enable the delegates to come to us, "in the fulness of the blessing of the gospel of peace."—For further information, I would refer the reader to the numbers of "Amicus," published in the "Secretary."

RUSSELL JENNINGS, Pastor of the 1st Bap. Chh. in Saybrook.

### NOTICE.

THE New London Baptist Association, will hold its Annual Meeting with the second church in Lyme, P. V. on the last Wednesday in September. Sermon by Br. Henry Wightman, of New London; 10 o'clock, A. M. The Churches composing this Association are hereby reminded of the following Vote:

"Voted, That we recommend to the Churches in this Association; to contribute for the Widow's Fund, and present the same at our next session.

WM. PALMER, Clerk.

### DAY GOODS

### AT COST.

THE subscriber having made arrangements to discontinue the business of retailing DRY GOODS, offers his stock of Goods at great bargains—his object being to close his business immediately, the public are assured they will find his goods at very reduced prices—many articles will be sold much less than cost.—The public are requested to give him an early call, as his sales will continue but a few days.

CALVIN DAY.

Hartford, Aug. 30, 1828.

### CAUTION.

EFT my employ, on Monday last, an indentured Apprentice Boy, named ANDREW PHELPS.—The public are cautioned against harbouring, trusting, or employing said boy, on penalty of the law.

FREEMAN CROCKER.

Hartford, Sept. 9th, 1828.



## POETRY.

MR. EDITOR,

If you think the following lines worthy a place in the C. Secretary, they are at your service.

Pompeii was destroyed A. D. 70, by an eruption from Mount Vesuvius, which completely buried the city. This was accompanied by an earthquake. According to some authors, the inhabitants were engaged in the celebration of a festival at the time.

## THE FALL OF POMPEII.

From the Literary Gazette, England.

In the halls of Pompeii resounded the song,  
And the lovely were there, and the brave and the strong;  
From the minstrel's sweet lyre flow'd the measure of gladness,  
And far, far away fled the demon of sadness.

But an hour—and crush'd was the might of the bold,  
And the breast that just bounded lay senseless and cold;  
The pean no longer was heard in the grove,  
And hush'd was the choir in the temple of Jove.

For there burst from the deep-yawning caves of the mountain,  
A torrent of fire, like the streams of a fountain,  
Like the wide-flaming flood of the terrible rain,  
Which the Lord in his wrath poured on Sodom's plain.

Aye! rent was the womb of the mountain asunder,  
Crush'd peal'd upon crush, like the deep roll'd thunder;  
And the waters of Seim, and the waves of the ocean,  
Were lash'd into foam by the dreadful commotion.

And the caves of the Capri were felt to rebound,  
And the rocks of Muenum re-echo'd the sound;  
The black heavens lower'd, and the pestilent air  
Was fill'd with wild tumult and shrieks of despair.

In vain the bold rider urg'd forward his steed,  
In vain the fleet courier exerted his speed;  
For the blast of destruction came swift as the wind,  
Or the dreadful Simoon in the deserts of Ind.

There the warrior lay stretch'd in the midst of his pride,  
And the bridegroom fell dead by the corps of his bride;  
Lisped was the lyre, and forsaken the lute,  
And the lips of the minstrel forever were mute.

But who can describe the wild anguish and sorrow,  
And the sighs and the tears that were pour'd on the morrow,  
When the horrible night of destruction was past,  
And the dawn sadly smil'd o'er the desolate waste?

Or, who can conceive the poor wanderer's despair,  
When, with heart full of love, and bright visions so fair,  
He turn'd to his home, all his wanderings o'er,  
But found his poor home and his country no more?

What a feeling of lonely desertion came o'er him,  
As he gaz'd on the soul-rending prospect before him;  
And the heart at that moment remember'd too well,  
His wife's sad adieu, and his children's farewell!

And he struck his sad breast in the depth of his woe,  
And the big drops of anguish burst forth from his brow;  
And he turn'd once again from the land of his birth,  
To wander forlorn o'er the face of the earth.

From the New-York Observer.

Lines found among the writings of Miss S. B. who died in B—, Mass. Oct. 20, 1825, aged 22 years.

What deadly grasp, what chilling pains are these,  
Which strike my soul with such a sad surprise?  
Must I not linger with some long disease,  
And then, prepar'd, to heaven and glory rise?

Can this be death? Can he so cruel prove?  
Must all my hopes in one sad moment flee?  
Must I be torn from all on earth I love,  
And none be found to help or comfort me?

Alas! I fail; the vain deceit is fled:  
My eyes grow dim, the fatal wound is given;  
Soon you will say, "The thoughtless wretch is dead,"  
Soon will be clos'd the door of hope and heaven.

Sporting along the tide of noisy mirth,  
Thoughtless I liv'd, presumptuous in delay;  
And for the trifles of a vain, delusive earth,  
Have thrown my soul, my heaven, my all away.

Terrific shock! I go: my friends, farewell!  
A sick bed was my hope, but now 'tis past!  
My dying words to my companions tell,  
"Repent to day, for this may be your last."

## ROBERT HALL.

The Rev. Mr. Sprague, of West Springfield, Mass. who is a highly accomplished and eloquent preacher of the Congregational persuasion, gives us below an interesting account of one of the most remarkable men of his age. The tribute which one elevated mind accords to another, contains a moral dignity and disinterestedness which cannot fail to engage attention.—C. Star.

Bristol, Eng. March 31, 1828.

You are aware, I suppose, that the celebrated Robert Hall resides in this city, being successor in Broadmead Chapel, to the late Rev. Dr. Ryland; and you will not wonder that the plan of hearing him preach, should have entered primarily into my arrangement for the Sabbath.

I was gratified on my arrival to learn that he was in town, and would officiate at his own Chapel on Sabbath morning. I accordingly went to his place of worship, at an early hour yesterday morning, presuming that it might be crowded, and the precaution of going early might be necessary, in order to secure a seat; but though the house is not large, I was surprised to find that there were many vacant seats in different parts of it. Previous to the commencement of the service, the clerk rose and read a communication, the subject of which was as follows:—that it had been remarked that the members of that congregation, were particularly given to coughing; and that they were earnestly entreated to hold their peace during the service, &c. This to me was not only a novel but rather an alarming communication; for as I happened to have a violent cold, I was quite sure that I should be set down as an offender. On account of Mr. Hall's feeble health, the service was commenced and continued to the close of the first prayer by Mr. C., one of the Professors in the Baptist Theological Seminary in this place. He then left the desk, and Mr. Hall walked in from the vestry and took his place.

Mr. Hall is about a medium height, is rather inclined to corpulency, has a bold and striking countenance, and an eye the most expressive and piercing. The appearance of the man is altogether extraordinary; such as, if you had never heard of him, would lead you to expect that he would not speak long, without exhibiting intellectual greatness. He announced his text with so feeble a voice, that it required an effort for me to understand a word of it; and before he had uttered two sentences, I resolved on an attempt to obtain a seat nearer the pulpit. I accordingly stepped out of the pew in which I sat, and walked up the aisle thinking it possible that somebody's compassion might be so much excited, as to induce him to offer me a more commodious seat; but being disappointed in this, I took my station on a bench in the aisle almost directly beneath the pulpit; which, though rather humble, afforded me an opportunity of seeing and hearing to the best advantage. For the first few minutes, I must acknowledge that I was disappointed. The manner was extremely feeble, and the thoughts were distinguished neither for boldness, nor originality. Before he had proceeded far, however, I perceived that his feelings began to kindle, and that I was coming almost insensibly, under a sort of electrical influence. Though not a word of the discourse was written, his delivery was extremely rapid, and every thought was expressed with as much precision and elegance, as if it had been carefully committed to paper. There was the same length of sentences, and the same flowing style, the same majesty of conception, by which his printed sermons are so strikingly characterised. His manner as he advanced, became powerfully impressive: the awkward gesture, with which he began, of pulling the leaves of the Bible, he exchanged for a dignified and energetic motion of the hand, and his burning thoughts seemed to brighten every feature of his countenance, and nerve every muscle of his frame. His eloquence was the farthest possible from any thing like rhetorical flourish; it indicated nothing like effort, not even the conscientiousness of its magic power to sway, and melt, and agitate at pleasure; it seemed rather the natural and simple operation of a mind, which could not move without leaving behind it a track of glory, whose elements was the brilliancy of the sun conjoined with the grandeur of the storm. His discourse, at its commencement, was like a stream at its rise, so inconsiderable that you might almost pass it without observation. In its progress, it was like the same stream, expanding itself into a bold river, whose deep and crystal waters, rolling in silent majesty, reflect the brightest images which the sun ever paints on the clouds. At its close, it was like the same stream pouring itself over a mighty cataract, with an impetuosity which causes the earth to shake around you, and yet with all the brilliancy which the sun shining in his strength, and the rainbow casting its beautiful lines upon the surges, could impart. I had no doubt that I had had the privilege of hearing one of the noblest performances of this extraordinary man; and have since been informed that it was so regarded by his congregation, and that I might hear him constantly for a year, and probably not hear another equally eloquent sermon.—I must acknowledge that after the specimen which I have had, I am quite prepared to accord with the popular sentiment in Great Britain, that Robert Hall is the greatest preacher of the present day.

From the Christian Watchman.

RECOLLECTIONS  
OF THE LATE REV. DR. GANO,  
Pastor of the First Baptist Church in Providence, R. I.

Dr. Gano was a man who filled so large a space in the eye of the Christian public—had been so long and widely known, and was so generally beloved—that we shall be forgiven if we embody in this paper a few of those incidents of his life, and il-

lustrations of his character, which have most strongly impressed themselves upon our memory.

He was born in the city of New York, December 25, in the year of our Lord, 1762. His father was the celebrated John Gano, for many years Pastor of a Baptist Church in the city of New York, and a Chaplain in the Army of the Revolution.—Stephen was the third son. He was originally destined for the Medical Profession, and accordingly, after completing his studies, served for some time in the Revolutionary Army in the capacity of a surgeon. It was about this period that it pleased God to visit his soul by the energy of His truth, to convince him of sin, and call him by His grace to the fellowship of Christ's salvation. Though he had been blest with the advantages of Christian education and example under the paternal roof, yet in the breast of Dr. Gano, there was a powerful conflict, ere his pride was effectually humbled at the foot of the Cross. The deep feeling with which, to the latest period of life, he was wont to repeat the apostolical acknowledgment—"By the grace of God I am what I am"—showed how profound were the impressions he received of the greatness of renewing, and pardoning mercy.

Shortly after his becoming the subject of experimental religion, his attention was turned to the Gospel Ministry. Subsequent to his receiving the approbation of the Church, he exercised his gifts in Hillsdale, Hudson, and the adjacent region in the State of New York. Endowed by nature with a noble person, a masculine understanding, a heart full of the most generous sympathies, and a voice of singular compass and melody—with these talents, improved by education, and sanctified by the Spirit of Christ; it is not surprising that he was soon called from obscurity to fill a pulpit, then perhaps the most distinguished of any in our denomination within the United States; a pulpit that had been dignified with the piety of a MANNING, and graced with that eloquence of a MAXCY. In the year 1792 Dr. Gano was settled as Pastor of the First Baptist Church, in Providence. This station he occupied until his death; a period of 36 years.

It was here that he became associated with some of the most illustrious men of the last generation; with BACKUS and SMITH, and STILLMAN and BALDWIN. With these eminent Ministers of Christ, he contracted a friendship of the most intimate kind, which was not only carried to the death bed, but we trust is now flourishing in their "perfect" spirits in a better world.

"These suns are set. Oh! rise some other such!  
Or all that we have left is empty talk  
Of old achievements, and despair of new."

The ministerial labours of Dr. Gano were very greatly blessed by the Lord of the harvest, to the gathering in of souls. Several powerful revivals were experienced in his congregation, at Providence, where, in the course of his ministry, it is probable he baptized little short of 700 persons on profession of their faith. His preaching also, in various parts of the country, was eminently acceptable, and useful to many.

His strain of preaching was not highly argumentative, though it abounded in sound scriptural doctrine, and strong manly, sense. He excelled in the experimental and affectionate. He spoke like one who was familiar with the consciences and hearts of men. He often appeared to long for his hearers with the strong affections of Jesus Christ. At such seasons, both himself and his audience have been melted into tears. There was an unctious upon him that was equally powerful for conviction and consolation. Though for three or four years past, his health and vigour have been perceptibly on the decline, yet he still retained much of patriarchal character and influence in the pulpit. There are, to whom his voice yet sounds.

Though we are by no means blind to what may be considered as imperfections in his character; he was not blind to them himself; yet we are inclined to believe, that on the whole, few men have been more amiable, or more beloved. Humility, modesty, charity, undisguised frankness, unbounded generosity, affability, and kindness, were prominent features of his character. If he erred in the estimation of character, or in the execution of discipline, it was on the side of mercy. He suspected no man. He spoke evil of no man. He abhorred iniquity, and when occasion demanded, was not slow to express his virtuous indignation. But he beheld the transgressors, and was grieved. No man more truly and constantly prayed for his enemies. We speak here from personal knowledge.

"A bishop," says St. Paul, "must be given to hospitality." No man exemplified this in a higher degree than Dr. Gano. His house was the resort of all his ministering brethren, near and far, and many others. His deportment and conversation, had a constant charm. His observations generally judicious; often sagacious and original; sometimes humorous; always edifying.—His memory was stored with appropriate anecdote,

which often insinuated needful admonition, and afforded striking illustrations.

He was strictly conscientious. When convinced that a particular step was his duty, he decided courageously and was inflexible. He held fast the mystery of the faith in a pure conscience through life, and in his last hours, gave it his dying testimony. The Divinity, the Atonement, the Example, the Love of Christ, were his joy, his trust, and his glory from first to last. To use his dying expressions, they were "the rock on which his hope rested for eternity." Having served his generation by the will of God he fell asleep in Jesus, August 18, 1828, aged 65 years. He is gone. Love to the memory of a man of God, deservedly dear, has prompted this memorial of his worth. NEWTON.

## FAMILY PRAYER.

"And let us worship God, he said  
With reverent air."

To a friend who has lately established the worship of God in his family, I wish to suggest a few things which may be of use to him, and I suggest them through the Visitor and Telegraph that they may be read by others.

1. Be very grateful that you are permitted to worship in this way. You began family prayer from a conviction of duty; esteem it also as a precious privilege, and be glad when the time for it returns. "Family religion is the best bond of domestic peace, the best solace of domestic affliction, the best security of domestic happiness, and an important means of growth in knowledge, and in all religious feelings." If this be so it is not enough to pray in your family from a conviction of duty. You should rejoice that you have the privilege.

2. Let the time be fixed. "The hour of prayer" should be known. You will be more likely to prepare for it, and so will all in your family who feel right. It honors God besides, to have all business cease, and give place to this religious duty. It magnifies the duty in eyes of your family, when they see it in its place, like the furniture of your house, and that no employment or company is allowed to put it aside. And again, if you are systematic in this, it will make you so in other things, and will form to the same habits of order all your family. Let the evening hour be early.

3. Do not let worldly, or even religious conversation run up to the very moment of beginning your family devotions. Some will continue to talk, even after they have taken the Bible in hand. A tender conscience is shocked at such apparent irreverence. Some ladies allow themselves to knit while the chapter is reading. Your's however could not be guilty of such impropriety.

4. In general, read the Bible in course. If not you will slight some parts, and attend to others unduly. Do not read too much. Read distinctly, so that all can hear with ease. Sit not with your back to any of the family. Do not sit, or lean, as to appear careless or irreverent. Remark on some part of what you read. It will fix the passage in your own mind, and probably in the minds of others. If you make no remark, pause when you read an important verse, or read it again. It will recollect attention. Persons are often thinking of other things when the chapter is being read, and often before they are aware. Do not be long in looking for your chapter and hymn.

5. In some families they do not sing. Do not omit it; your children and servants will thus learn to sing, and will, if they sing at home, seldom fail to sing at church. In towns it is an important way of confessing Christ before man. I have often been much impressed, as I passed along the street, by hearing the song of praise from a family altar. Do not sing more than three to five verses in general. Leave off with lines suited to make a good impression.

6. In prayer, be loud enough for all to hear easily. Be not too loud. Bring in, if possible, something of the chapter or hymn. It will impress the truth, thus again presented, and will prevent sameness. If you do this, you will find it best, generally to sing first and to read immediately before the prayer. Do not roll on the chair. Do not bury your face in your hands. Let your body be erect. Look up. Be studious of the proper length. If you have given intimation that you are about to close do not disappoint that expectation. When all are weary and sleepy be short and particularly fervent.

7. When the prayer is ended, do not when you rise, appear as if ashamed of what you had been doing. Do not immediately begin to talk. Let not the family run from their knees to their work or "rise up to play," as if glad to be released. Every one should be taught to rise slowly, and in general, to sit down for a moment long enough to pray that the petitions offered up may be answered, and the service accepted; and to ask pardon if their thoughts have wandered. After this moment's silence they may retire.

8. When asking a friend to officiate, do not say "go to duty." Any thing is better. "Conduct family worship." "Pray with us." "Take the books." "Take that chair," &c.

9. Some think that every reader in the

family should have a Bible and look over as you read. It will keep up attention. At any rate, let every one own a Bible. Direct them always to read in the same Bible.

10. Do not esteem these hints as unimportant.—Vis. and Tel.

## EVANGELICAL RELIGION IN PRUSSIA.

All accounts from Berlin, the capital of the Prussian dominions, give pleasing testimony of a growing evangelical piety, among the most influential persons in that metropolis. Mr. Smith, one of the Missionaries of the London Jews Society, writes under date of Berlin, Dec. 17, 1827, as follows:

"I was much delighted to find so many truly excellent people in this metropolis. At a prayer-meeting I attended on the Sunday evening I was there, and which was held at a nobleman's house, I met above thirty persons of the first rank, among whom were the two aid-de-camps of the Crown Prince. "That which makes my residence so sweet in this town," said one of these aid-de-camps to me, "is the great number of Christians who are seeking salvation and holiness with their whole soul." The Professors at the University now, are most of them men of sound piety and distinguished attainments; the clergy are men fearing God and working righteousness, zealous for the glory of his name, and the extension of his kingdom upon earth.

Many officers of the army, whose acquaintance I had the pleasure of making, I shall ever remember with affection for their truly Christian spirit. The aid-de-camp of the youngest son of the king, whom I saw often, is a young man of very distinguished piety."

## REASONS

For travelling on the Sabbath.

A gentleman, who has for years been pretty extensively engaged in business which gave considerable employment to the canal transportation lines, was lately applied to, for his forwarding business, by a proprietor of the Sabbath-keeping line of boats; but the gentleman, assuming an air of importance, assured the forwarder, that he could not in conscience encourage men in such puritanical notions; that he valued time as too precious, to be thrown away by lying by on the Sabbath; that if he should neglect to transact business on that day, he should expect to lose all his profits—and refused the application with a great deal of contempt, and some very sage advice about bigotry and superstition.

The gentleman had a son engaged in mercantile business, for whose special benefit the father went to the Eastward, and agreed with a number of respectable merchants to accept his son's drafts, with his own security, to the amount of about twenty thousand dollars, in anticipation of the produce, &c. which would be forwarded to them during the season. But mark—after having drawn for, and received the \$20,000, one Sunday, father and son, with their families, bag and baggage, took themselves off, leaving no trace behind by which their course could be ascertained, and without even a message to console their Eastern creditors.

Now, who can doubt the necessity in this case, of doing business on the Lord's day? What a loss this gentleman and son must have sustained, had they indulged themselves in the superstitious whims of some of our enthusiasts of the present day, by neglecting to travel on the Sabbath.—Rochester Observer.

## NEW-YORK AND HARTFORD STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. Thos. Snow.  
The MACDONOUGH, Capt. LUTHER SMITH.

PRICE OF PASSAGE, \$4 50.  
THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River. Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New-Hampshire, and Vermont.

CHAPIN & NORTHAM, Agents.  
Hartford, March 8, 1828.

## COLLECTOR'S NOTICE.

ALL persons liable to pay to the subscribers a State, Town, City, Highway, or School Tax, on List 1827, are hereby notified that I will attend to receive the same, at the following times and places, viz. October 1, at Goodman's Tavern—October 2, at Deming's Tavern—October 3, at Mill's Tavern, from 12 to 2 o'clock, P. M. of each of said days; and, October 4, at the office of J. Hoadley; and, October 2 to 5 o'clock, P. M. For the levy, Esq. from 2 to 5 o'clock, P. M. For the convenience of persons residing in Wethersfield, I will leave their tax bills with Mr. John Braddock by the first of September, to whom payment may be made previous to the 15th of October without fees.

BENJAMIN HASTINGS, Collector.  
Hartford, Aug. 26, 1828.

Book & Job Printing,  
EXECUTED WITH CARE AND DESPATCH.  
AT THIS OFFICE.